UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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Unitarianism.

Its Keyword is—Unity.

Its Theology is,—The Unity of God.

Its Sociology is,—The Unity of Man.

Its Religion is,—The Unity of Man with God.

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

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THE DOCTRINE OF UNITY
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TO CORRESPONDENTS: Will correspondents please note that limits of space in this magazine do not allow for extended reports?

A Memorial Window has been placed in the Stalybridge Unitarian Church in grateful remembrance of the late Mr. and Mrs. Joseph Oliver.

Revs. Dendy Agate, Dr. W. H. Drummond and Mrs. Woodhouse (Manchester). will represent the English Unitarians at the "Universal Christian Conference on Life and Work," at Stockholm, August 19-29.

A pamphlet historical sketch of "The South Cheshire and District Association of Sunday Schools and Congregations," illustrated has been produced by the Rev. G. Pegler, B.A., of Crewe.

Rev. W. H. Lamballe has written a pamphlet entitled. "Civil Rights and Social Duties in relation to the Drink Traffic," published by the Middlesbrough Temperance Society.

The late Mr. G. J. Notcutt, of Ipswich, left £500 to the Ipswich Unitarian Association. and £25 to the Sustentation Fund.

At the close of the Session at Manchester College, Oxford, June 18-19, Dr. Carpenter completed his 50 years active service for the College. Among the outgoing students are three women intended for the ministry, Miss Mewhort appointed to the Banbury Unitarian Church, Miss Constance Harris, who goes to assist at the Mansford Street Mission, London, and Miss Joyce Daplyn, who will take a ministerial appointment. Dr. Earl Wilbur, of Berkeley, California, gave the visitor's address, Dr. Jacks spoke the farewell to the students, and Dr. J. C. Flower delivered the welcome into the Ministry.

It was announced at the Speech Day, Willaston School. June 20th, that Mrs. G. Verity had given a beautiful organ in memory of her husband. Her son was one of the first boys to attend the School, and now his son is the first grandson of the School.

The International Union of Liberal Christian Women, held a Conference at Essex Hall, June 2nd.

At Adelaide, South Autralia, 20 young people have been welcomed into membership of the Unitarian Church as part of "The Harvest of Youth."

The Cambridge degree of Doctor of Philosophy has been conferred upon Rev. J. C. Flower, M.A., of our Cambridge Unitarian Church. A full and overflowing attendance at the Church assembled to welcome Dr. Flower at the services May 31st, on his return from the visit to America, and there was an official welcome home on June 9th, when he was presented with gown and hood by members of the Church.

The Midland S.S. Association quarterly meeting at Holywood and Kingswood, Birmingham, June 20th, reported a large proportion of scholars over 16. At the service in the Kingswood Chapel the President, Mr. J. Harold Smith urged all the teachers to subscribe to our denominational press, and to study the history of our Churches.

THE WAYSIDE PULPIT.

MANY A DISCONTENTED MOURNER
IS SPENDING HIS DAYS AT GRUMBLE CORNER,
SOUR AND SAD, WHOM WE MIGHT ENTREAT
TO TAKE A HOUSE IN THANKSGIVING STREET.

The South Cheshire and District Association held its 3rd Musical Festival at Crewe. June 20th, the choirs of Nantwich, Newcastle-under-Lyne and Crewe taking part. The Festival was a great success.

A large brass tablet has been placed in the Yarmouth Unitarian Church in memory of the late Mr. W. A. Green, former Church Secretary, and unveiled at a special service conducted by Rev. G. Randall Jones, of Northwich, May 29th.

Rev. Dr. S. H. Mellone was the Anniversary preacher at the Coalville Unitarian Church, June 21.

Rev. R. Travers Herford, B.A.. has retired from the position of Secretary and Librarian of Dr. Williams Library, and Rev. Joseph Worthington, B.A., of Torquay, has been appointed Secretary to the Trust, and Mr. Stephen K. Jones, son of the late Rev. F. H. Jones, B.A., is appointed Librarian.

At the closing of the Session at the Unitarian College, Manchester, June 30th, suitable reference was made by Dr. McLachlan to the deaths of the President. Mr. Frank Nicholson, and Rev. Dr. Thackray. At the Valedictory service held at Cross Street Chapel, conducted by Rev. J. Lionel Taylor farewell was eloquently expressed to three departing students: Messrs. H. Crabtree, W. B. Tavener and Sigismund Mathé. Mr. Crabtree is minister at Accrington, and has now attained full ministerial status. Mr. Tavener becomes minister to our Churches at Urmston and Chorlton; and Mr. Mathe enters upon the ministry in Transylvania.

12 young people have been welcomed into membership at the Crewe Unitarian Church, minister Rev. G. Pegler, B.A.

At a meeting of the Unitarian Historical Society held at the Unitarian College, Manchester, July 1st, Dr. Earl Wilbur. principal of the Pacific School for the Unitarian Ministry, Berkeley, California, gave an interesting address on "Some Unitarian Shrines on the Continent of Europe."

Miss Dornan, President of the Oldham Unitarian Church has been made a J.P. for Lancashire.

The Rochdale Fellowship of Unitarian Churches at Heywood, Middleton, Rochdale. Oldham and Todmorden, held their Annual Picnic at Hollingworth Lake, June 27th.

The Annual Report of the Todmorden Unitarian Church records a membership of 332, an increase of 77, the highest in the history of the Church. Minister: Rev. W. C. Hall, M.A.

The Carmarthen College educates Nonconformist students, including those for the Unitarian Ministry. The annual prize day was on June 24th, when it was reported that there were 24 students attending during the past season. One, Mr. John D. Jones, is entering on charge of a Unitarian Church.

The Annual Meeting of the Ministerial Fellowship was held in the Memorial Hall, Manchester, July 1st, President, Rev. W. C. Hall in the chair. It was reported by the Secretary, Rev. C. J. Street, that there are 260 ministers now upon the roll. Since it was started the Fellowship has paid £1,001 15s. to 61 members for unemployment benefit. £210 to 39 members in removal benefit, and £1,412 in benevolent grants to 201 cases.

OUR FAITH.

Our fathers' faith, we'll sing of thee,
Dear faith which still we cherish
Nor may their children's children see
That faith decay and perish.

'Tis faith in God, 'tis faith in man,
'Tis faith in truth and beauty,
In freedom's might, and reason's right.
And all-controlling duty.

We may not think our fathers' thought;
Their creeds our lips may alter;
But in the faith they dearly bought
Our hearts shall never falter.

Oh, may that faith our hearts inspire
To earnest thought and labour;
That we may share its heavenly fire
With every friend and neighbour:—

This faith in God, and faith in man,
This faith in truth and beauty.
In freedom's might, and reason's right.
And all-controlling duty!

J. W. Chadwick.

Scriptural Unitarianism.

By Rev. ARTHUR W. FOX M.A.

VII.—THE ETHICAL CONCEPTION OF GOD CONTRIBUTED BY MOSES (CONTINUED).

Moses then revealed Jahveh to his people as spiritual, and as a righteous God, two matters of supreme importance for the history of religion. To this he added his UNIPERSONALITY which is of hardly less importance as it led directly to the later revelation of the prophets of his position as THE ONE GOD OF ALL THE EARTH. Throughout the Old Testament this UNITY is stressed without variation, though it was perhaps not till the time and message of Amos, that Jahveh was recognised by his true worshippers as the ONE TRUE GOD. It must be noticed that the ethics of Moses largely though not wholly consist of commandments of what not to do. The conception of Jahveh is that of a righteous and supremely powerful KING OR JUDGE, whose laws were his words, which thus became his commandments. THE TEN COMMANDMENTS as we call them mean the TEN WORDS, as the ancient Israelites conceived them. That was the one way in which Moses could bring home to his people the will of Jahveh as he saw it.

Moreover he saw very clearly the ethical character of God, and was ages ahead of his time. The Ten Commandments lie at the root of the law of every civilised nation is the western world at least. Such an idea as the love of God as seen by Hosea, and revealed in its fullness by Jesus was far from the thought of the great Law-giver. To him Jahveh was rather a taskmaster issuing his commandments to the people whom he had chosen, and demanding their literal and exact fulfilment. If they disobeyed they would receive condign punishment: if they obeyed them they would receive worldly prosperity. In the times of Moses there was no idea of immortality, such as we have learned from Jesus. To die was to go down to the "shadow-land of SHEOL." where there was no consciousness, no real life. Hence all rewards or punishments were received or inflicted in this life. Consequently the words "that thy days may be long in the land that Jahveh thy God giveth thee" were added to the words "Honour thy father and thy mother" (EXODUS XX., 12). Which thus became the first "commandment with promise."

Another most important contribution of Moses to the religion of his people was the commandment to "keep the Sabbath day holy." It was intended for a day of rest for the Israelite and his family including his slaves and his whole household, and later it became a day of worship, in which alone can rest be found for the weary human spirit. Originally it had not been kept with rigour which the Exile taught the later priests to enforce. But it was strictly observed as a day of rest for man and beast. There can be no question that this commandment has been of vital importance and well-being to the Christian nations, and especially of our own, where it has been faithfully observed by the Israelites in all cases, for the TEN WORDS as we have them give a reason why the Sabbath should be observed in this way (EXODUS XX., 11), which could not have been in that particular Commandment until the First Chapter of Genesis had been written, that is centuries after the time of Moses.

But the fact that the original Commandment demands the rest of the beasts used in agriculture and trade shows an unusually high conception of the character of Jahveh, who cared even for the weary beasts.

These three characteristics of the being of God then came from Moses: (i) His absolute and indivisible UNITY OF PERSON, BEING, WILL AND POWER; (ii) His ethical character as a "God of righteousness demanding righteousness from his worshippers. (iii) His Command of a "seventh day's rest" for man and beast. Hence the Jew to-day is a Unitarian, though not a Christian, and we are Unitarians, and strive to be Christians.

The Influence of Unitarianism

By REV. S. A. ELIOT. D.D. (U.S.A.)

(From the Annual Report of the American Unitarian Association).

The primary object of the Unitarian movement is to multiply by the uses of freedom, and by the inspirations of a practical idealism, honourable, happy and useful lives.

If any Unitarian imagines that it is the purpose of his household of faith to upbuild a great sect or to proclaim a formula of faith, or to keep a lot of ecclesiastical machinery going at high speed, why then of course he may legitimately think and speak of the sterility of Unitarianism. We have no results of that kind—and no such achievements to display. We have no desire for any such harvest. Such accomplishments never came within the range of our vision. Unitarians, however, have the right to know that the seed of their sowing has borne the expected harvest richly and abundantly. That harvest is in the number of refined, public-spirited, successful men and women who have enriched American life. . . . To an extraordinary degree the Unitarian Churches have furnished the leaders of the higher life of the communities in which they are set, and the influence of the men and women trained in the Unitarian principles is pervasive to an extent out of all proporton to their number.

If anyone indulges the dream that Unitarianism is ever to be another great sect, with its disciplined millions marching in ordered regiments, he is cherishing an utter delusion. Not only our traditions and our inheritances, but our normal and essential habit of mind and way of looking at things forbid any such futile accompaniment. Consider some of the reasons which make any dream of sectarian aggrandisement impossible for us. Think of the four primary and most enduring of the impulses which lead men to what is called religion, and then of our attitude toward those impulses.

1. All thoughtful men and all students of the philosophy of religion know that the most imperative of all the impulses which lead or drive men to what they call religion is FEAR. All the primitive religions of the world are based primarily upon DREAD of the mysterious powers that appear to rule the world. They are devised as means of pladating or propitiating certain supernatural and perhaps unfriendly powers that overrule the fortunes of men. That impulse persists in all the higher religions of mankind. The same pleading and propitiatory attitude is evident in the Churches of the most civilised lands. Most men pray not for God's grace, but for deliverance from certain inscrutable evils, and for protection from certain possibly malignant powers.

Now the Unitarians have completely separated themselves from that primary impulse. They believe that the universe is divinely ordered, that God is a loving Father, a power that makes for justice and righteousness. For many generations to come that happy confidence in the ordering of the universe is likely to find response in only a small minority of the people who look wonderingly into the mysteries of time and space, and who find there more things to dread than things to love.

2. Another potent and enduring influence that leads men to religious expression and allegiance is the appeal to the emotional sensibility of men and women, and especially to the consciousness of weakness and the sense of sin. The psychology of the revival is based upon experience.. It can be scientifically justified. It takes many shapes, but the impulse is fundamentally the same and it is powerful and persistent in many minds and hearts. Again Unitarians have divested themselves of all relation to that form of appeal. They ask men to be religious not by the arguments of self-reproach, but by arguments of self-respect.. They have no use for the sensational types of revival religion. They have voluntarily separated themselves from one of the most effective agencies of upbuilding a great ecclesiastical organisation.

3. Or, again, one of the things that lure men and women and particularly young people, to religious association is the love of CEREMONIAL, the allurement of a kind of enticing secrecy, a reverential feeling about a holy office or a holy man or an authoritative spokesman who is the accredited representative of God on earth. That is an impulse that works in such widely separated companies of people as the Roman Catholic Church and the Ku Klux Klan. Both of those organisations, and many, many more, rely on that natural human interest in rituals and secret rites and sacred authority for the upbuilding of a great organisation. The Unitarians cannot use these motives. They insist upon their right and duty to place their souls, unmediated by any priests or forms, or rituals, in direct contact with the sources of power. They intentionally forego and deny themselves the motives which seem to be essential to the maintenance of a great sect.

4. The fourth of the impulses which experience proves to be essential to vigorous denominational life is the spirit of PARTISANSHIP; a sense of exclusive loyalty to some name or emblem or symbol, or person; a sense of disciplined order, of uniformity of thought and practice; a conviction that the adherents of the Church of one's allegiance are the guardians of a special revelation of peculiar sanctity. This partisanship is bound up, too, with a certain exhiliarating sectarian rivalry. The competition of Church with Church is a perfectly natural impulse to loyalty, and moves great masses of people to exertion and expression. Again the Unitarians

can have no part in such rivalries. By inheritance and by temperament they cannot be provincial. They are disposed to see things largely, broadly, tolerantly. They emphasise the good in all forms of faith. They measure Churches by the virtue in them, and not by the superstitions and reactions. They are made glad by the progress of truth and righteousness under any or all names and banners.

These four impulses, I say—fear and dread of the super-natural; emotional sensibility unbalanced by rational thought and experience; the love of ceremonial and of authority; the motives of partisanship and sectarian rivalry — are, historically viewed, the most imperative of all the motives that lead men to religious associations, and Unitarians can have nothing to do with any of them. We could not use those motives if we would, and we would not if we could.

But if the fact that we have voluntarily deprived ourselves of these motives and impulses does forbid our becoming a great disciplined organisation, all the more we are free to emphasise the real purpose of our existence. Our task is not only to multiply serviceable and honourable lives, and thus INDIRECTLY serve and develope the higher life of the community. It is also our privilege, by DIRECT teaching and example, to help to rationalise, moralise and spiritualise the religous thought and life of our generation. In the development of that task and privilege we throw ourselves directly against the continued power of the other motives which I have been describing. We want to FREE men from unnecessary fears and dreads and superstitions. We want them to realise that 'God is love" and that "he that dwelleth in love dwelleth in God." We want to FREE them from the fevers and spasms of a merely emotional religion, unbalanced by clear thinking. We declare the primacy of the sober, righteous and Godly life, and we assert that what the Lord requires of us is "to do justly, and to love mercy and to walk humbly before God." We want to FREE men from the idea that rites and forms and ceremonies of a propitiatory character are especially pleasing to God and to commend to our fellow-men the value of first-hand dealing with spiritual realities and of "the simplicity that is towards Christ." We want to FREE our fellow-men from undue partisanship and provincialism and jealous competition. We want to substitute for those things the sense of a federated fraternalism. We seek the unity not of conquest but concord.

And again it is just and fair to point out that the Unitarians have been and are SUCCESSFUL in these efforts to humanise the religious thinking and democratise the religious organisations and Christianize the religious life. . . . . Every accurate observer knows that the Unitarian scholars, preachers and poets have exercised and are exercising a very potent influence.

Shall we not to-day re-dedicate ourselves to freedom, to truth, to service, to unity?

Jesus and Social Service.

(7) A GREAT BEATITUDE.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled," is one of the beatitudes of Jesus. There is very much more meaning in it than appears at first sight. It is obvious that righteousness is what is needed to put the world of human affairs right. It is a social service, to right whatever is wrong, to do away with any injustice, to make order out of disorder. In our present imperfect human world there is much that is wrong. In every land, in every community where there is any considerable population, there is cruelty and oppression. There are degrading conditions of existence in which the soul has no opportunity of coming into its own. There is slavery of various kinds. Human beings are held down in servile bondage to despotisms of circumstance from which they need to be set free. Their circumstances, their surroundings, consist mainly of other people, and the power which they exercise over those who are controlled by them.

There are men and women in every land who feel moving within them a passion for justice, a something urging them on to emancipate their fellows from misfortune and every kind of avoidable adversity. They are the salt of the earth, the deliverers, the reformers, the emancipators. Their conduct is unpopular. Their activity is disturbing. The reforming of any wrong condition upsets those who are selfishly interested in keeping things as they are. But these zealous reformers hunger and thirst after righteousness. They long to have right done. However much they are misunderstood or abused, or persecuted, or denounced by people who believe in letting things alone, they have within them the satisfaction of a conscience at ease. The more they seek after righteousness the more are they filled therewith. Blessed are they indeed with the consciousness that they are using their powers to liberate the bodies and minds of those who need deliverance.

Then there is the action of the law of moral compensation:—"Give and it shall be given unto you,—good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6, 38; Matt. 7, 2; Mark 4, 24.) However unpopular a righteous reformer may be with the unthinking mass of people, so far as he is kind and gentle

with individual men and women, just so far and more will they be so to him. Kindness begets kindness. If one makes even his enemy feel that one is good to him, the enemy is converted into a friend. As others realise that one is doing right to them they are provoked the more to do rightly to him. Consequently those who hunger and thirst after the doing of righteousness are indeed blessed, for they get what they give, and they are filled by those to whom they act righteously, with that for which they hunger and thirst.

It is a real and powerful social service this doing right to others. It acts upon them by the force of example so that in no small measure they are influenced to do likewise. In spite of the fact that occasionally, doing the right to some people is repaid by injustice, it is true in the main that righteousness always tends to reproduce itself, leavening the dispositions of people with its spirit. Jesus, though put to death on the Cross left an impress of kindness and love upon individuals as to give to his person a devotion and homage second to no other human soul in all history. Whom do men honour most? Not the successful profiteer who becomes a millionaire. Not those who by vaulting ambition reach the high places of society. Not the great Alexanders and Caesars whose pride was in selfish conquest over all others. Nay rather is it such as Socrates and Jesus, Florence Nightingale and Abraham Lincoln, who hungered after righteousness. The hope of the world is upon the philanthropists and the prophets, —the lovers of men and the advocates of right and truth. Without them no improvement, no reform, no justice to the down-trodden, no liberation to them that are bound, no nearer approach to the kingdom of heaven on earth. Blessed are these light-bringers and heralds of the great day when all the world shall be alive with peace and justice and truth to every human being under the sun.

WHAT IS UNITARIANISM?

Unitarians believe in

(1) The Unity of God the Spirit, the Universal Father, who is the sole Creator, and the only object of worship.

(2) The Unity of Man, all men members one of another, dependent on one another, made to be One Humanity, and designed for universal brotherhood.

(3) The Unity of Man with God in one divine nature, man as the child of God being a partaker of His spirit.

(4) The Unity of Life here and hereafter, in one continued discipline, education, and progress upward and onward forever.

(5) The Unity of Salvation in one destiny for all men, God's love ultimately winning all souls into complete fellowship with Himself.

(6) The Unity of Religion in every nation, at the heart of every form of faith, and in common endeavour for the Kingdom of God and His Righteousness.

FAITH.

In Amiens, shortly after the Armistice, I was talking to a French civilian and his little daughter. The child was blind, as the result of air raids, and her cheek was pressed close to that of her father, as he stood holding her in his arms. He told me that his little Irene, that being the child's name, had been taken to Paris, thanks to the kindness of friends, to an eye specialist, who had held out great hopes of the sight returning, after long rest and quiet. Indeed that week, she had momentarily been able to penetrate the blackness (seeing presumably " men like trees, walking about).

After making friends with Irene, I took her in my arms, and moved a few paces away. " You don't know who has got you now," said I, in mock harshness, and probably in bad French. " No, but my father, he knows," was the serene response.

For many days the force of that statement lived with me, and often now I find courage in her words.

Is it not equally true that in strange, bewildering circumstances, and through darkness which seems impenetrable, we are yet in the keeping of God? However staggering the blows of fate, or overwhelming the burden of sorrow, if we can say " My Father, He knows," by Faith we have triumphed, until at last, in the light which shall finally break, we see the explanation. T.W.

Professor H. Drummond on Channing.

Professor Henry Drummond in his lecture on " Books," reported in the " BRITISH WEEKLY " from the HUNTLY EXPRESS on October 22nd, 91, paid the following tribute to Dr. Channing:—" The next book that influenced me was the book of a Unitarian—Dr. Channing, of America. Dr. Channing taught me to believe in God. Of course I believed in God before. My father and mother believed in God and so I did, but that was credulity. If they had been Mahomedans I would have believed in Mahomed, or in Confucius had they been Confucians. My belief was no credit to me, but after reading Channing I began to see what it meant to believe in God. Before God was an uncomfortable presence in one's life. Channing taught me to see that God is a grateful presence. It is a splendid thing to feel that there is a God like that, and I can never be grateful enough to Channing for first impressions I received of who God is."

The Women's League.

The Manchester District League held its Summer Meeting, June 20th, at Hale Chapel, when about 200 members assembled from 22 branches. Miss Wolff conducted service, and Miss Atack preached on "Justice and Mercy." Mrs. W. C. Hall (Todmorden), presided at the meeting which followed.

At the monthly meeting of the Hinckley branch Mrs. Philipson (president), gave an interesting account of her attendance at the Whit Week meetings.

The London District League held its 14th quarterly meeting at Rosslyn Hill Chapel, Hampstead, July 4th., Rev. Margaret B. Crook, of Northampton, Mass, U.S.A., conducted service and preached on: "Is Morality Enough?" After service there was a tea, followed by the business meeting, Mrs. Alfred Wilson presiding. Thirteen branches were represented, and there were 97 members present.

Miss Helen Brooke Herford moved a resolution in favour of urging the Government to accept the Geneva Protocol or to propose a new plan for an all-round reduction and limitation of armaments by way of security and arbitration. This was seconded by Mrs. W. G. Tarrant, and carried. Miss Grace Mitchell proposed that a joint meeting of the Men's and Women's Leagues be held in the autumn to confer on League matters. This was seconded by Miss Minna Taylor, and agreed to.

Mrs. C. E. St. John (U.S.A.), Chairman of the International Committee of the Women's Alliance which was started 45 years ago, gave an intensely interesting address on the various activities of the Alliance. Rev. R. Nicol Cross proposed thanks to Mrs. St. John, which motion was carried with acclamation. The next meeting is to be at Wood Green on October 3rd.

The Liverpool District League had its Summer Meeting at Trafford Hall, near Chester, on July 1st, with 150 members, representing eleven branches, at the residence of the President, Mrs. Willmer, who addressed to them a hearty welcome. The Secretary, Mrs. Rowlands and Miss Gotthardt gave their impressions of the Whit Week Centennial meetings in London; Mrs. Redfern brought greetings from the American Unitarian Women's Alliance; Mrs. Mullineux proposed, and Mrs. C. M. Wright seconded thanks to Mrs. Willmer, which was carried unanimously; and then there was a tour of the beautiful gardens and grounds.

THE LAYMEN'S LEAGUE.

The Annual Meeting was held in the Caxton Hall, London, June 3rd, Dr. G. Jessel (President), in the chair. There was a good attendance. The President delivered an address on "Ideals and Actualities," in which he pointed out the fact that a disproportionate emphasis on religious freedom results in a disinclination to "let our light shine." In the election of officers for the ensuing year Mr. J. T. Bibby (Brighton). was made President; Treasurer, Mr. F. Tremain; Secretary, Mr. Ronald Bartram.

Mr. Emmett L. Richardson, of the American Laymen's League presented the greetings of his League. It was resolved to alter and reduce membership subscription and to allow the affiliation of clubs; to alter the name to "Unitarian and Free Christian Men's League," but a motion to admit ministers to membership was opposed and postponed for a year to be further considered.

WHEN THOU PRAYEST.

From all men's hearing take thyself away.
And in thy inner chamber's loneliness
Fall thou before Him, when thou wouldest pray.
There let thy soul its every need confess.
So silent is thy chamber, He must hear;
So many are thy needs, He will attend,
And come to thee: He will draw very near,
And right beside thee standing. like a friend
Who wills to give himself with every gift,
Prompt thee to utter the supreme request.
Then shalt thou to His love thy heart uplift,
Beseeching that His spirit on thee may rest,
And go with thee wherever thou must go,
Thy strength. thy praise in all thy ways below.

—Willam C. Hall.

The Missionary Conference had its annual meeting, July 2nd, at the Memorial Hall, Manchester, Rev. Alfred Hall, M.A. (president), in the chair. Resolutions in favour of a Forward Movement Week in October in all our Churches; for a Unitarian Bookroom in Manchester; and for the appointment by the British and Foreign Unitarian Association of a Missionary Agent were passed. A report of work in the Isle of Man was made, and the Rev. Raymond V. Holt, of Oxford gave an address on "The Function of our Churches," followed by discussion.

The Committee of the National Conference met at the Memorial Hall, Manchester, July 3rd, when it was reported that the programme for the next assembly of the National Conference, April, 1926, at Sheffield, was nearing completion. Rev. C. J. Street, president, had visited 52 Churches, one seven times, one five times, two three times and seven twice, making 62 visits. Rev. R. Travers Herford is nominated for election to succeed Rev. Dendy Agate, in the Secretaryship.

Literature.

"Liberty and Religion," by Sydney Herbert Mellone, M.A., D.Sc. 2s. 6d., The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

This book is a valuable historical record, not only of "The First Century of the British and Foreign Unitarian Association," but of the larger Unitarian Movement of which it is a part. Its title, "Liberty and Religion" is well chosen, for it expresses the two main underlying motive forces at work in Unitarianism,—the desire and demand for Spiritual Freedom, and insistence on the promotion of religion. These two motive forces are repeatedly named in this book as the special objects which the Association was established to encourage, and to which they have held consistently from the beginning to the close of its first century. The two tendencies are sometimes "opposing tendencies," as was emphasised in a pamphlet which once caused some stir amongst the Unitarian Churches. They are not necessarily contrary, except as wholesome checks on the undue, unbalanced, and disproportionate development of either to the injury of the other. But they have marked two apparently antagonistic schools or parties amongst the Unitarians, viz.: (1) that which placed greater emphasis on freedom, and (2) the other which has been more insistent upon doctrine. Dr. Mellone says (p. 12), "Among the various influences forming the tradition of our Churches, there are two which stand out as equally characteristic, distinctive and essential: the demand for personal spiritual freedom, and the demand for clear, definite and coherent religious thought and teaching." And again (p. 64),—"We can trace the interaction, and unfortunately the occasional opposition, of the two tendencies essential to the vitality of Unitarian Christianity: a demand for lucid and definite religious teaching. During the period following the Dissenters' Chapels Act, the consciousness of deliverance from a most formidable peril, and of the definite doctrinal propaganda which had led to this peril, created an exclusive emphasis on 'freedom' as though this by itself were sufficient."

Of course freedom is not sufficient. It is of value as a condition, as a means to an end—to something beyond itself, the discovery of truth and the practice of righteousness. The danger of the aim for "lucid and definite teaching" to be guarded against is, that the definite teaching may become dogma. The undue emphasis on freedom causes a reluctance to be definite, a vagueness of statement which destroys the possibility of having any clear message to propagate, and therefore debars from missionary activity. But if freedom be taken as a matter of course, understood as the liberty to improve upon and change any statement of doctrine in accord with new light that may come, the definite doctrine cannot become a fixed creed. The most zealous propagandists of Unitarian doctrine are quite as much opposed to dogmatic bonds as are any of those who most fear the imposition of doctrinal standard or statement of faith. In declaring their message they take care to say that it is the truth so far as they see it now, the truest they know to-day, and when anything better is revealed to them they hold themselves free to accept it and to re-state their faith in accord therewith.

Here are nine most informing chapters in which the religious conditions in this country are described in the clearest terms, during the various periods of the century. The progress of the Unitarian Movement is related to the economic and political conditions of the time; its difficulties and hopes and successes are told; the events and experiences of the Association are traced and narrated with careful accuracy. It has been no little task to compile a record so compact with interest, and Dr. Mellone has done great service in placing such a story at our disposal, which is of permanent value as a history and as a most useful book of reference. It is well printed, on good paper, and published at a price that must be less than actual cost. Every earnest Unitarian, not to mention others, ought to secure a copy.

Central Postal Mission.

Hon. Secretary: Miss Florence Hill, 154, Stepney Green, London, E.1.

At the July Committee Meeting presided over by Miss Lake, plans were discussed for expansion of postal mission work, and more active propagandist work, particularly in connection with the Suffolk Village Mission.

The Secretary reported that applications for Unitarian literature had come, in answer to a newspaper advertisement now running, and that several had come from distant places abroad, amongst others from Australia, India, New Guinea, Jamaica, Palestine and Egypt The Committee sent a friendly greeting to the Rev. Helen L. Phillips, the newly-elected President of the Central Postal Mission.

The Secretary had received very many letters of condolence from postal mission correspondents and other friends, on the death of Miss Tagart, who had been the faithful President of the Central Postal Mission since its inception more than 30 years ago. Extracts from letters:—

1. THE REV. JOSEPH FERENCZ, Bishop of the Hungarian Unitarian Churches writes from Transylvania:—

"I heard with the greatest sorrow that my highly honoured and beloved old friend, Miss Tagart ceased to live on May 22nd. To hear of her death caused me great pain. I was the first of all Hungarians to have visited her in London in 1859, after the death of her father (the Rev. Edward Tagart.) I remember very well how kindly she received me then, and how glad she always was whenever she could come to visit us here.

2. THE REV. F. HANKINSON from the Relief Mission, Budapest:—

"I see in the "Times" that our good, dear friend, has passed into the higher life. I write to ask you to pass on this letter to her relations. and add my sympathetic voice of deep admiration to our Unitarian friends at Bedfield and Framlingham, as well as of the Postal Mission. What a beautiful pure and living soul Miss Tagart was—she always made one's religious faith burn brighter after seeing her. She always made the world purer and holier by her presence, and in the principle for which she stood for in her Unitarian Faith, her love of Justice and Peace, and Brotherhood. she was a very foundation stone on which we others could build. I shall miss her deeply, but I can only feel happy that God spared her to us for so long. I have lost a dear friend. but I have the fondest memory of a Christian life—pure, lofty, good and true. She enriched the earth by her life. and encouraged us all to keep on doing our work for God and man."

3. FROM A LAY-PREACHER AND HIS WIFE, Postal Mission converts who were personally acquainted with Miss Tagart:—

"It is with profound sorrow we have learned of the passing of Miss Tagart, and we hasten to tender to her friends. the Postal Mission Committee and yourself, our very sincerest sympathy. The loss will be an irreparable one to you, but we trust it will be lightened by the memory of our dear friend's long and useful life. In a very real sense she will live in the large and effective influence for good she has been to the large number who have been privileged to have made her acquaintance, and who have participated in the benefit of her work. We think of her as now called to the higher service and the blessed experience of being in the immediate presence of the Divine Father. Prayerfully and sincerely yours."

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

MENTAL DEFICIENCY.

In 1901, Dr. McNicholl, of New York, undertook an investigation to ascertain whether or not hereditary alcoholic taint affects the mentality of children. Over 55,000 school children were examined, and the results of the investigation which was gone into in great detail are recorded in The Medical Temperance Review of August, 1905. Of the children examined, 42 per cent. were of normal mentality and the remaining 58 per cent. were classified as follows:—

17 per cent. ..... actual "dullards."
25 per cent. ..... "very deficient."
16 per cent. ..... merely "deficient."

In over 20,000 cases. the habits of the parents were enquired into, and it was found that of the children of drinking parents, 53 per cent. were "dullards,' while only 10 per cent. of the children of abstaining parents were so classified.

Then the skilled investigator carried his research into the family histories of nearly 4,000 of the children. He found that of the children of abstaining parents and abstaining grandparents only 4 per cent. were "dullards," whereas of the children of abstaining parents but drinking grandparents 78 per cent were "dullards." The advantage of the children with abstaining ancestors is strikingly shown in the following table:—

(1) Of those free from hereditary alcoholic taint:—
96 per cent. were proficient.
4 per cent. were dullards.
18 per cent. suffered from some neurosis or organic disease.

(2) Of those with hereditary alcoholic taint:—
23 per cent. were proficient.
77 per cent were dullards.
76 per cent. suffered from some neurosis or organic disease.

In cases of shock no stimulant should be given. Whiskey does more harm than good, and brandy has no advantage over whiskey.—Dr. Evans, Medical Editor of the Chicago Tribune.

All the alcohols are irritant, narcotic, anaesthetic poisons. Alcohol is a poison in the same sense as arsenic, prussic acid, or chloroform.—Dr. Norman Kerr, of England.

It seems to me that the field of usefulness of alcohol in therapeutics is extremely limited, and possibly does not exist at all.—Dr. Reid Hunt, Public Health and Marine Hospital Service, Washington, D.C.

At Mossley the Unitarian Minister, Rev. E. Glyn-Evans conducted a special service, Sunday evening, June 28th, for the local charities. in the Congregational Church. The Freemasons attended in a body, and the Mayor, Town Clerk and Councillors.

For the Children. BY REV. H. FISHER SHORT.

ON TRYING TO LOSE A NAME.

After dinner, Bessie made herself comfy by Daddie's chair for the little chat he had promised on the way home from service. As usual, she started the ball rolling.

"Why do we have such a funny name, Daddie?"

"You really think it is funny, chick," he said.

"Yes, don't you, Dad?"

"Well, honestly, I do, dear."

"Then, why do we keep it? Why don't we get a different name—a nicer one?"

"You're a bit of quick-silver, sweetheart."

"Quick-silver What do you mean?"

"Your mind moves so rapidly."

"And why shouldn't it, Daddie Didn't you once say that something was almost as quick as thought?"

Greatly pleased, Daddie roared with delight.

"It must have been your tongue," he said.

Bessie didn't so much as smile.

"Daddie!" she said, as reproachfully as she possibly could," you are changing the subject." She had heard Daddie say that when he was arguing with Mummie.

Instead of being crushed, however, he exploded afresh.

"Oh, Daddie," she pleaded, "do please be sensible."

That she had heard Mummie say when Dad was in one of his teasing moods!

"I'm as sober as a judge," he said, trying to look solemn.

"That's better!" approved Bessie.

"I think you were asking, dear, why we keep our name, if we think it funny."

"Yes," agreed the little inquisitor, earnestly.

"For one thing, we can't lose it. There was once a man whose name was Praise-God Barebones; a funny name, surely. Whether he liked it or not, I cannot say; but I'm certain that if he had tried to change it, he would have failed."

"Why?"

"Because he had had it such a long time. Had he called himself Prince Charming, other folk would have insisted on callng him Praise-God Barebones."

"I see, Daddie," said Bessie brightening; "You mean that people have called us Unitarians so long that they would not call us anything else if we wanted them to."

"You've got it, dear."

"But have we tried them?"

"Of course, chick; and a good many times; but the result is always the same."

"Tell me how, Daddie."

"Well, take our own chapel; what is its name?"

"King Street Chapel, of course."

"Of course; but what does everybody call it?"

"The Unitarian Chapel," answered Bessie, evidently surprised by her own words.

Seeing that Bessie had struck a new idea, Daddie waited. He knew it would lead to another.

"But," she said a moment later, "suppose we told them plainly that we did not want the name."

"That has been tried too. Mr. Bradshaw, who was our Minister before you were born, did not like the name and said so many a time."

"What did he say Daddie."

"Not once, but several times, I heard him say from the pulpit, "I am not a Unitarian; this Chapel is not a Unitarian Chapel, and never has been, and, as long as I am its Minister, it shall not be?"

"How strange, Daddie! And what happened?"

"Just nothing, chick, King Street Chapel was still called the Unitarian Chapel, and the newspapers usually spoke of Mr. Bradshaw as the Unitarian Minister." "Well, that wasn't fair," said Bessie warmly.

"Time for Sunday School, you two chatterboxes," called Mummie from the back room.

As they jumped up to get ready, Daddie said earnestly, "My dear, it was as fair and square as anything in this world."

(To be contnued).

DEATHS.—Mr. Frank Atkin, Sheffield, June 22nd, 60; Mrs. David Jardine, Colyton, Devon, June 13th, 79; Mr. E. Basil Lupton, late of Leeds, at Cambridge, Mass., June 14th, Mrs. John Ricketts, Bath, June 30th, 93; Miss Margaret Helen Wrigley, West Bromwich, June 30th, 38; Mrs. T. B. Broadrick, Bridgwater, July 4th, 76; Mr. Alfred Seymour Jones, J.P., Wrexham, July —, 62; Mr. J. T. Marquis, Padiham, June 18th, 78; Mr. James Manfield, London, Ex-Mayor of Northampton, July 11th, 69.

MINISTERIAL CHANGES.—Mr. W. B. Tavener, of the Unitarian College, is appointed minister to the two Churches of Urmston and Chorlton-cum-Hardy, Manchester; Rev. W. T. Bushrod, M.A., of Chorley, has accepted appointment to the Chesham Unitarian Church, Bury; Rev. H. V. Mills, of Bridgwater, will supply the pulpit at Unity Church, Islington, London, for four months, from September 20th; Mr. W. J. Carter, of Manchester College, Oxford, is appointed minister of our Chapel at Nantwich; Rev. Helen L. Phillips, has become assistant minister to Rev. H. Williamson Dundee; Rev. J. P. Rosling has received public farewell presentations on leaving Stratford, London, to become minister of our Mill Street Free Church, Bradford, Manchester.

Mrs. Annie Simpson, of Heaton Moor, left £50 to the Longsight Free Christian Church, Manchester.

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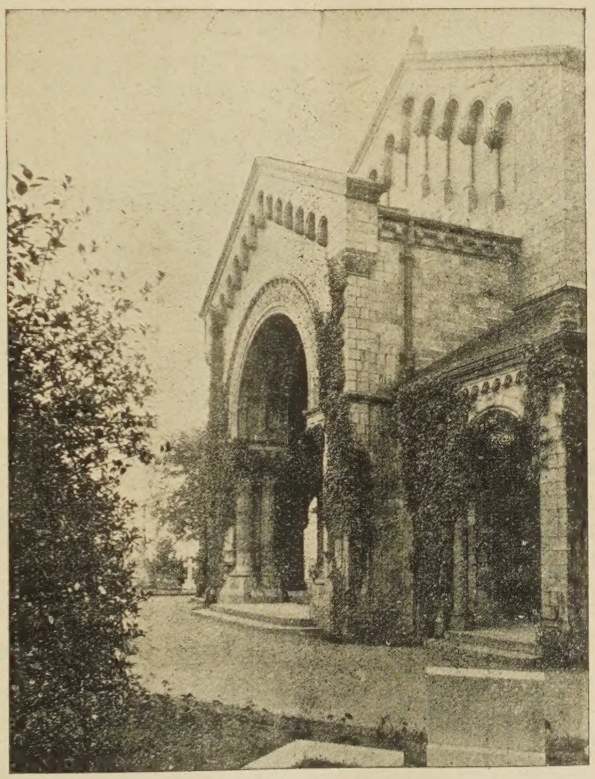

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